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THEOSOPHICAL WORLD CONGRESS

The One Hundredth Anniversary of the Founding of The Theosophical Society at New York, November 17, 1875, will be commemorated this year at a World Congress to be held at the Statler Hilton Hotel, New York, November 14-20, 1975.

Many members of various Theosophical Organizations, as well as students with no definite affiliation, are expected to attend.

There will be a comprehensive display of Theosophical literature published by the Theosophical Publishing Houses and allied bodies, in several languages. All currently published books and magazines will be available for purchase.

While most delegates will stay at the Statler Hilton, those who desire more moderately priced accommodations may secure a list by writing to the Centenary Congress Registrar, P. O. Box 270, Wheaton, Ill., 60187. Information on the program and other details may be obtained from the same source.

[The above is quoted from the Summer 1975 issue of *Theosophia*, edited by Boris de Zirkoff, Los Angeles, California. Readers may be interested in these further details reported by Joy Mills, Chairman, in *The American Theosophist*, August 1975.—Eds.]

T.S. members on the west coast intending to travel from Los Angeles or other west coast cities to New York only (and return) are invited to contact Mr. E. H. Heintz (702-V North Ventura Street, Ojai, Calif. 93023) for information on special excursion air fares being arranged by Van Dyke Travel Service.

A week of special meetings will be held in London from November 23 through 30. The tentative program includes public lectures, one at Caxton Hall, Westminster; an excursion to Tekels Park, the theosophical community at Camberley; an 'at home' with Blavatsky Lodge, when the Lodge archives will be on view and Dr. Corona Trew will speak on "The Story of Blavatsky Lodge in the Light of the Archives"; and special programs arranged by the Theosophical Research Center and the Theosophical World Trust for Education and Research. Arrangements are also being made for visiting members to see the original Mahatma Letters at the British Museum.

For members attending the centenary gathering at Adyar, India, December 20-30, 1975, the India Conference and Convention Bureau has reserved blocks of rooms at excellent hotels in Madras. Full information on rates can be obtained from the Registrar, Centenary World Congress, Box 270, Wheaton, Illinois 60187.

THE GREAT MOVEMENT

Back of and beyond the Theosophical Society — all Theosophical Societies — stands the Theosophical Movement. The words clumsily express the thought, but the thought should be clear to all theosophical readers. The Movement is enduring, the Society can be transient; the Movement is ever aiding the constructive evolutionary tendency; the Society can fluctuate, and in certain cycles become a passive or even negative instrument; the Society can hold a transient fellowship, from which, perhaps karmically rightly, the individual may sever attachment; the Movement commands undying fealty. William Q. Judge at a time of great stress in the Society some eighty years ago made strong and clear this distinction when he declared the Theosophical Movement

is moral, ethical, spiritual, universal, invisible save in effect, and continuous . . . The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned . . . [On the other hand a Society formed for theosophical work] is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

—*The Path*, X, 5, Aug. 1895

The spirit of all this is quite clear, and it is not inappropriate in this theosophical centennial year of 1975 to give careful thought to the idea. Mr. Judge with prophetic eye piercing the future even marked a time when other breaks would come, but when, despite these divisions, groups of Theosophists around the world would be regarded like the Freemasons as "independent in government" but "united with all Theosophists" in a great International Theosophical Body — meaning loyalty to the *Movement*. "The real unity and prevalence, and the real internationalism," continued Judge, "do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics . . ."

Judge sounded the keynote eighty years ago. Is not that the 'unity' that today is needed and ever to be desired? It is a reaching upward of *all* Theosophical Societies, Groups, Centers, Lodges, and individuals, a reaching upward towards those Ideals represented by that Apex, invisible but universal — the Theosophical Movement. And that very aspiration is part, if we view it rightly, of the ineluctable evolutionary processes of the universe, constructive, harmonious, enduring.

Not a whit of disloyalty to one's own Society should be read in this. Fulfilling responsibilities and doing one's duty in immediate karmic relationships and surroundings is in

itself a support of the Movement. Seeking to understand and to embody in daily practice the teachings of Theosophy as given by H. P. Blavatsky and her Teachers and thus to help one's own lodge or group in their unswerving loyalty to high theosophic principle, is to support the Movement. To speak out strongly against what one considers error in promulgating the teachings, while yet reserving to others the right to express their own views, is to support the Movement. To try to understand — and it is doubtful if most of us fully do — H. P. Blavatsky in the unique position she held as the mouthpiece of Those who sent her, as a trained disciple, "no second to her living fit for this work" * — is to support the Movement.

The opportunity is at hand to view the whole theosophical effort in the light of this larger, co-operative and basic unity, to work together more imaginatively, more understandingly, more *practically*. It is not a matter of words. It is a matter of recognizing the uses of Form but rising above it and embracing the Spirit which invigorates and sustains all things.

—W.E.S.

THOSE IMMORTAL IDEAS

JOY MILLS

The essential question, as we contemplate the work of the next century or even the work of tomorrow, is: What have we done with all that has been given us in this century? Have we experienced Theosophy, so that we are prepared, truly prepared, for tomorrow? What changes have these ideas of the theosophical philosophy produced in our lives, in the life of the world about us? Have we put Theosophy to the test by making it real in our lives? The circumference of our effectiveness in the world bears a direct relationship to the radius of the self (or the Self) as we have encountered the reality of Theosophy. In this, we may be reminded that H.P.B. pointed out in *The Secret Doctrine* that "man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task." How can we become co-workers with Nature? How can we help in the divine evolution of Ideas? First, of course, we must put ourselves in tune with nature and with immortal ideas, as we live out what we know, as we undertake the ancient alchemical process of becoming ourselves transmuted by the fire of these ideas we profess to believe and accept.

I am convinced that one of the marks of the Adept must be the capacity to utilize every circumstance, every event, toward the fulfilment of the evolutionary pattern or goal. To live in tune with nature and with nature's law, to express through one's being the very essence of the wisdom is surely to become the Adept. Not the exhibition of powers, not the production of phenomena, but the life lived in harmony with the universal processes: this is the ideal towards which we work, so that we find existence in the temporal worlds ultimately reflects the eternal nature of the One Reality.

—*The Theosophist*, April 1975,

"Our Real Work is Self-Preparation"

THE END OF THE WASTELAND

JOHN B. S. COATS

We of the Theosophical Society in this critical age in which we are living should constantly be aware of those who are leading the thought of our fellows, so that we are able to meet people on their own ground and synchronize from there. One of the best books that gives the essence of the new springs in modern thought and feeling is *Where the Wasteland Ends* by Theodore Roszak. It is being very widely read and is a spearhead into the future. It is tough reading, demanding full concentrated attention, but it is well worth the effort.

Theodore Roszak must be a remarkable man because he combines the drive of a fanatic with the breadth and tolerance of a mystic, and also, strangely, of a mature man of the world. Being fully conversant with the hub of 20th Century modern life in America, he perceives very clearly the critical issues of our times — as we whose lives are further from that hub are not able to see them.

The basic evil, as he sees it — and he calls it the power of evil — is "single vision" — the scientific materialistic view of life that has grown up through the last two centuries. Francis Bacon, Newton and Descartes, he considers, gave this view its initial impulse, and set the tone for the "reductionist" outlook on all life, namely the view that all nature is subject to what can be *materially* and scientifically proven. This alone is considered Reasonable and Real — with capital Rs. Such a view does not recognize any transcendent, mystic or religious experience in anything or anybody, and reduces all manifestation to its most material and prosaic. It considers all nature to be ruthlessly expendable for the use of man and his "urban-industrial-artificial-environment." Carrying this view to its extreme are the experiments made with human beings. Prof. S. E. Luria of the Massachusetts Institute of Technology is already seriously concerned that "in principle, Huxley's made-to-order human-being has become feasible much sooner than he anticipated." He asks: "When does a repaired or manufactured man stop being a man and become a robot, an object, an industrial product?" Roszak goes on to say that "other possibilities in the near future of biological research include the *cloning* of an individual gene pool, so that an infinite number of carbon copies of an individual might be mass-produced" and Leon R. Kass is quite right to remind us that "increased control over the product" (babies) "is purchased by increasing depersonalization of the process."

Terrifyingly, he goes on to say that "the inventory of such bizarre efforts to control, to manipulate, to systematize and counterfeit could be increased indefinitely, without departing a step from its contemporary scientific mainstream." "I have not," he says, "included any detailed description of the animal experimentation that stands behind much biological and behavioural research, the endless torment, maiming confinement and harassment of beasts that is not urgently (as often even remotely) related to a humanly useful end, but only to the satisfaction of idle and unfeeling curiosity. I realize how cranky it sounds to make an appeal for compassionate treatment of these animals, but their sufferings are never-

**The Mahatma Letters*, p. 263.

theless a measure of how far the reductionist thrust of science degrades us all and cheapens life."

That the scientific 'objective' view is responsible for the alienation of human beings from their noblest attributes of compassion and loving-kindness is continually demonstrable, and never more so than in unfeeling experimentation carried to the point of cutting the vocal chords of animals so that their cries should not disturb the experimenter!

It is surely this objective, unfeeling view which has produced the greatest evils of our times — and it is against this view that Th. Roszak has taken up the sword, not (as he writes on many occasions) to do away with scientific and technological development — but to give it its *right place*. To make it subordinate to the great spiritual gnostic and philosophical knowledge which has come down to us since time immemorial from the Tao, the Zen, the Hindus, Buddhists, Christian Mystics, Sufis and others — subordinate in fact to Theosophical knowledge, in which all these weave their strands to make up the full cosmic pattern.

Rozsak leads us through this spiritual vacuum — the material wasteland which modern soulless science and technocracy are producing by the negation of all transcendent experience, and in the ruthless exploitation of all living things and even of the earth herself — to a world where this self-same technocracy can be made the servant of a *visionary commonwealth* in which the spiritual values are paramount. He tells of the alarm felt by the great — by Goethe, Shelley and Blake — foreseeing as they did the influence on mankind of Bacon, Newton and Descartes, the initiators of the cold objective view, the *single vision*, the reductionist civilization.

With a most magnificent and all-inclusive sweep, he embraces the transcendental, visionary, mystic, religious and philosophical experience of mankind through aeons of time and in innumerable people, and gathers these facets into a whole in which those of all the other kingdoms of nature find their place — in the oneness of life.

Rozsak perceives that everywhere there are individuals and groups who are rejecting this artificial urban-industrial-society which creates a synthetic environment whose days for reasons of supply, if for no other reason, are numbered. He sees the end of the wasteland depending upon the increasing influence of such people — and surely if it is these people with whom the T.S. is primarily concerned, these are the people who are searching — searching for the inspiration of the true human enlightenment that the reductionists have lost. It is surely in them that seeds of Theosophical thought can be sown. Theosophy can sketch the vast scope of the human spirit, underlining the sacrilege of the idea of the mass-production of made-to-order men, and showing together with man himself how all living things — animals, plants and minerals — are part of the great ascending scale of spiritual development, which it is our duty in the Theosophical Society to proclaim.

—"On the Watch-Tower"
in *The Theosophist*, April 1975.

"SIGNS OF THE TIMES"

Under this title and subhead, "Reflections On Anthropology," the lead article in *Theosophy*, July 1975 (The Theosophy Company, 245 West 33rd St., Los Angeles, Calif., 90007), surveys current views on Darwinism and refers to scientific opposition to this in the declaration of Frederic Wood Jones who rests his case on anatomical studies (see his *Hallmarks of Mankind*). The article also mentions other protesters of the mechanistic theories about man — in biology, Leon R. Kass; in psychology, Eric Fromm, Karen Horney, Carl Rogers, Rollo May, and A. H. Maslow. (We quote: "In Maslow, for example, there is frequent reference to the Bodhisattvic ideal of human development, and he has a virtually spiritual conception of man's nature and possibilities, although he was usually disinclined to use the language of religion"). In anthropology, there is Loren Eisley. The following paragraphs giving some of his views are here quoted because of their particular interest.

—Eds.

Attention should be called to the work of Loren Eisley, a leading anthropologist, whose contribution to the new *Encyclopaedia Britannica* was printed as an article in *Saturday Review/World* (Feb. 23, 1974). Instead of stressing the testimony of ancient bones and artifacts unearthed by diggers. Dr. Eisley writes lyrically, sometimes with almost the same words as Pico della Mirandola, about the nature of man. Other creatures, the anthropologist says, have instincts to provide for them, but they cannot ask questions. "A fox is a fox, a wolf is a wolf." But man—

You have learned to ask questions. That is why you are an orphan. *You are the only creature in the universe who knows what it has been.* Now you must go on asking questions while all the time you are changing. You will ask what you are to become. The world will no longer satisfy you. You must find your own way, your own true self.

This is a contemporary anthropologist who recognizes mind as the defining attribute of humans. Quoting a Dead Sea Scroll — "None there be that can rehearse the whole tale"—Dr. Eisley finds in it "the warning that man is an orphan of uncertain beginnings and an indefinite ending . . . man's road is to be sought beyond himself." As a philosophical anthropologist, Dr. Eisley seems more impressed by the uncertainties of man's nature than by the findings of science. He considers the impact of scientific investigation, noting the counsels of Francis Bacon, then says: "Man's conception of himself and his world began to alter beyond recall." As Donne, a contemporary of Bacon put it: "Tis all in pieces, all coherence gone." Today's most thoughtful writers take much the same view of scientific thinking. In *Harper's* for last March, Judson Jerome discusses the great difficulty experienced by modern man in maintaining his self-respect and at the same time attempting to come to terms with the scientific insistence that the human individual is entirely shaped by external forces. "The self-itself," Mr. Jerome says, "is a dying metaphor, no more than a knot in a tangle, an intersection in the social network, a phantasm shaped by fields of force." He quotes from a scientific acquaintance whose melancholy conclusion from recent biological speculations seems an echo of the cry of John Donne:

If we accept that man is not noble, not really a discrete entity, but rather a kind of pliable, malleable creature whose very structure can be modified to suit the ends of others, then our own self-image

must begin to change. Instead of a collection of possibly exalted individuals, we become a glob.

This is the final fruit of the materialism which welcomed Darwin's theory with open arms, reveling in its animalistic implications for man, delighting in the shocked sensibilities of all those who resisted the reductionist claims of biology, the determinism of behavioristic psychology, and the statistical approach of sociology . . .

THE SECRET LANGUAGE

JAN H. VENEMA

Bergson said somewhere (we don't quote literally): The real artist is a human being who can see the reality of divine things unveiled. The meaning of 'veil', connected with the ancient doctrine of *Mâyâ*, lends itself to many philosophical reflections, but among people who love music or art in general, there is a silent 'secret language' which never fails in its application. It is true, there are terms such as 'the magic of art' and 'the inspiration of high art', etc., but these render only approximately a little of the inner meaning of the aforesaid 'secret language', which can never be described in human terms and of which the dictionary says 'comprehensible only for initiates'.

It is of great importance to develop the capability to unveil the age-old teachings of the esoteric philosophy by connecting 'the divine things', mentioned by Bergson, and the unfathomable depths of the inner life. Through this capability we are lifted above the intellect into the light of the spirit which—far above human intellectual power—brings flashes of true knowledge, a knowledge which fills and enlightens our entire life, that never disappoints because it is continually confirmed. Though through the forms of great artistic expression we view the poignant, deeply touching picture of the forgetting of the 'law of laws', Compassion, it is only the real esoteric teaching which gives an answer to the *why* of love and compassion as the basis of all life. Undoubtedly one of the ideals of Katherine Tingley, the founder of the Raja-Yoga School in California, was to bring back something of that mysterious capacity both by teaching and by performing the classic plays and dramas—teaching which was given in the Mystery Schools, combined with artistic performances in the field of music and drama.

The meaning of exoteric and esoteric insight into cosmic processes of life was always closely connected with this. To understand words such as 'inspired' and 'uninspired' (not to be confused with soulless or lost soul) and the causes of ensouling, are and remain the principal studies of our School.* We know from experience that studying exoteric teachings presents us with an endless number of usable facts; but, missing the necessary *inspiration*, we are held to a purely intellectual field of consciousness. The esoteric interpretation leads us to spiritual realms; it brings, as does the highest Art, a *sphere*, a condition, in which the SELF radiates the 'divine things'. Many times this will amaze, not to say confuse, the purely intellectual thinker and cause him to realize that there is a 'thinking above thinking'. This is

what the students of Esoteric Philosophy in our School should investigate continually and include in their teaching. More and more will 'the secret language' be heard in the silence as that unassailable mystery which can be understood only in the silence . . .

—Translated from *Mededelingenblad*, 1975

A PARTNERSHIP OF CONCERN

From a correspondent in England we have received a Manifesto, dated May 1975, titled "A Proposal for a Partnership of Concern", from which we quote. The *raison d'être* for the formation of this group seems "based on a profound concern at the breakdown and immaturity of the values of our day . . . on that loss of moral and spiritual conviction that many see to be modern man's most serious deprivation."

No name of individual or Society is attached to the pages we received, no address given, but a note states: "Seeing the need for eclecticism, and the pitfalls in any cult of the personality, the Partnership seeks no Messiah nor to be bound by any one text. It may be of interest, however, that its formation has been prompted by, and may be seen as an extension of, the views put forward in *The Civilised Alternative* by Jon Wynne-Tyson (Centaur Press Ltd., 1972)."

Readers may see in this "Concern" yet another of those trends, worldwide and, in the broadest sense, theosophical, born and increasing in response to the cry of the world today.—Eds.

The Partnership takes an integrated view of mankind's predicament, recognizing that the world-wide and seemingly increasing problem of inter-personal, inter-racial and international violence cannot be considered separately from the current acceptance of the theory that man is a merely material animal; that his mental and spiritual processes are an almost incidental extension of his basically material being; that everything can be put right by adjustment and expansion of the economic, technological and political structures of this or some more distant time. The Partnership rejects such a simplistic and naive notion. It holds that all concern and all activity directed at improvement of the human and world predicament must be vain and doomed to disappointment unless there is unity in the belief that mankind has evolutionary potentialities—not merely in the biological sense, but through mental, moral and spiritual growth.

Such a declaration suggests criticism of today's obsession with man's bodily mechanisms, physical appetites and materialistic yardsticks. But such criticism need not be construed as evidence of puritanical, "kill-joy" narrow-mindedness. It is based on examination of the desirability of extremes, to which the problem of violence is so closely linked. The Partnership accepts that there is or should be a balance in human life just as there is a balance in the rest of nature among other sentient and non-sentient forms. The dangers in upsetting that balance are being increasingly recognized. If the balances are not respected, societies suffer from one or other form of violence—that is, from one or other of the kinds and extremes of unbalance to which mankind is prone.

Such phenomena in our behavioural pattern necessarily obscure our vision of the priorities and prevent our evolutionary potentialities from being realized. This is not the negative view of puritanism; it is the positive view of those who recognize that it is totally essential that man should see himself as possessing the potentiality for spiritual growth. Only through such growth may we in time transcend all that we presently know of man's material and mental existence. The allegedly rational mind may dismiss such a statement as worthless conjecture; nevertheless, such assertions and dis-

*School for the Study and Promulgation of the Esoteric Philosophy, The Hague and Arnhem, Holland.

cernments have recurred and doubtless will continue to recur throughout the history of mankind. They recur, perhaps, because man needs them to recur. The existence of such faith or intuition is its own justification.

The Partnership of Concern is not the only collaborative attempt to awaken recognition of man's moral and spiritual needs. Already there are several Trusts and other groups whose efforts to revive interest in spiritual matters are both encouraging and welcome. The justification for the Partnership to be brought into being lies in the emphasis it wishes to place on at least three important aspects of the problem. Firstly, on its belief in the inseparability of spiritual growth from the problem of man's obsession with violence and immoderation; secondly, on the as yet unacknowledged range of man's needless violence; thirdly, on the immense importance of individual rather than collective reform and action

It is held, therefore, that there is no group contribution to equal the deeply felt and openly practised faith of the committed individual—not by means of revolutionary rabble-rousing, religious fanaticism or verbal hectoring, but by quiet daily evidence of the sincerity and efficacy of one's beliefs.

BOOK REVIEWS

PLATO ON MAN by Athenagoras N. Zakopoulos, Ph.D., 142 pages, Philosophical Library, New York, 1975. Index, Bibliography, \$7.50.

Perhaps taking his cue from Alfred North Whitehead's facetious remark that Western Philosophy proves to be nothing but a series of footnotes to Plato, this author has produced a book on Plato's psychology which seems at first glance to consist primarily of footnotes. Fully half the text is footnotes in fact, while the rest is devoted principally to explaining what other recent scholars have written about Plato's psychology. This may not detract from its appeal to an audience of scholars, but it is definitely not a book for those unfamiliar with Plato and the later interpretations of his philosophy. Scholarly readers favoring the Neo-platonic (and therefore theosophical) interpretation of Platonism, however, will probably disagree with the conclusions put forward by the author as his own.

In accordance with the Christian version of Platonic psychology, Zakopoulos argues that Plato's final thought on the subject of the nature of man's soul tends toward the view that it is, in its true nature, "incomplete, uncompounded and simple," and, as such, "immortal in its entirety." Recognizing, however, that Plato does refer to several different 'parts' of the soul, the author nevertheless chooses to ignore the Neo-platonic recognition that these constitute several 'souls' (i.e., the Intellective, Reasoning, and Unreasoning Souls) and assigns most of the functions of the Unreasoning or Irrational Soul to the general category of 'body,' lumping all the other faculties of the soul clearly distinguished by Plato into the one general entity of 'immortal soul'. The reason for this simple 'body-immortal soul' distinction is, unfortunately, that the author wishes to find the doctrine of 'personal immortality' in Plato's writings, arguing that Plato "passionately and firmly believed" in it. This opinion, however, as well as the conclusion that "by his very conviction, we are urged to accept (Plato's) premise" (i.e. personal immortality,) is unsupported by texts from Plato himself,

and is, indeed, contrary to the genuine spirit of his philosophy. We can, therefore only conclude that this conviction is Zakopoulos' own, not Plato's. Plato, of course, did teach that the "soul" survives the body after death, but an impartial analysis of his dialogues will reveal that the "soul" referred to was only the highest or Intellective Soul—that part of the human constitution which does not and cannot, by its very nature, include mere human 'personality' or, in fact, any other idea or collection of ideas associated with the realm of the sense-world. Plato very clearly teaches that all such *particular* ideas belong to the lower-mind—that portion of the soul allied with the mortal world of the senses which perishes with the body. Only the highest in man—that soul or faculty allied with the Universal and therefore *impersonal* Ideas in the Intelligible Realm, whose nature, as Plotinus points out, is impassable and all but untouched by matter, whose being consists in eternal contemplation of the Divine—can partake of immortality, and this part is distinct even from the Reasoning-Soul. Zakopoulos recognizes that the doctrine of personal immortality depends on proof that not only the rational soul but the soul in its entirety is immortal, but seems to forget that the other 'parts' of the soul were previously assigned to the category of 'body' in the simple 'body-immortal soul' division, and this leaves no possibility for the survival after death of the lower elements composing 'personality'—alas for the theory!

We should also note that in *Plato on Man*, Plato's psychology is regarded as tending toward an ever more simplified view of human nature, or as the author says "toward a simple unity-soul," but that, in fact, the contrary is the case, as those who are familiar with the chronology of the dialogues will be aware. Actually, Plato's writings unfold an ever more detailed and fully-elaborated doctrine in the progressive order of their composition, in reality tending *away* from the "simple unity-soul" theory, found only in the early dialogue of *The Phaedo*. Underlying all later elaborations, however, we always find one fundamental and unchanging theory: that man's soul is a composite, part of which is immortal and god-like and part of which is changeable and perishable; together with its corollary theory, the idea that by living a life devoted to philosophy a man may so identify himself with the divine and immortal part of his soul that he may become, in fact, identical with his own divinity and therefore divine himself, which is to say, that he may become, by his own effort, a very god. This aspect of Platonism is too often ignored, perhaps because it implies a type of subtle pantheism incompatible with the Christian doctrine of creation *ex-nihilo*. In Plato, however, there is never the great gap between man and the Divine implied by the *ex-nihilo* idea, and never the doctrine of 'grace' suggested—i.e., that man must rely on a radically distinct Creator-God for a glimpse of that Divinity which, according to Plato, he already *has* and essentially *is* at his very core.

Finally, we might observe that the thoughtful reader wishing a first acquaintance with Plato would probably do better to consult the Dialogues themselves, preferably in Thomas Taylor's superb 1804 edition which contains an abundance of illuminating and highly theosophical notes from the best ancient Neo-platonic sources; from commentaries of philosophers still in touch with the genuine Platonic Tradition

handed down from teacher to disciple through the Orphic-Pythagorean-Platonic line; and to read these in conjunction with the works of H. P. Blavatsky and G. de Purucker.

—GARY DOORE

A COMMON SENSE PHILOSOPHY FOR MAN by Earl V. Pullias, 203 pp. Indexed. Philosophical Library, New York 1975, \$8.75.

Several years ago a New York magazine published a widely discussed attack on philosophy as having "nothing to say of importance." It was ably replied to in *The Personalist* by Prof. E. Adams. What was attacked was not philosophy as presented here but the viewpoint of the "Vienna Circle" and that positivism popular in educational circles. Philosophy in the Socratic sense needs no defense though it still remains the Cinderella of higher education. Here it finds a new champion in Professor Pullias, whose earlier work *The Teacher Is Many Things*, appears in nine languages.

In this lucid statement of timeless fundamentals of philosophy we are given a new look at man's cosmic status, his real significance, on his uniquely endowed globe. Like Bergson, Professor Pullias avoids vain controversy to state simply those basic truths and principles man has thus far acquired on his hard won upward journey. He stresses philosophy as a way of life, and though a teacher addressing teachers, he omits metaphysical inquiry as such. We find here a philosophy for every man; one could say it is to metaphysics what applied technology is to abstract science.

The leading themes of this book are that what people believe to be true and most important determines the level of their lives and quality of their aims. The dilemma of modern man is a crisis of values. Second, while all lesser beings move within the closed orbit of natural law, man alone in his uncharted freedom is emancipated into individuality and loneliness.

Professor Pullias describes man as an experiment in freedom and in a sense not really man till he incarnates truth in his life and achieves rapport with a reality beyond himself. "Man must believe there is a reality beyond himself, man must worship that beyond himself which he considers to be the true and ultimate reality." Like Socrates, Professor Pullias believes man, essentially rational, needs to be taught more than he needs to be governed. He develops his thesis in three parts here. One is the nature of truth; the meaning of process; and reality. Five chapters in Part Two on Potential Man lead us from the brotherhood of man to Part Three, Man's Relation to Man. These important chapters stress the nature of freedom and the vital importance of selection of new leadership. Here the author boldly appeals to the inherited wisdom of the past, the thought in "Who-soever will be great among you, let him be your minister." Let him in humility be the servant of all.

The teacher conceived as "many things", interpreter of the past, conservator of values, a seeker in our united search for truth, shares the poet's vision in the author's closing lines.

"To see the earth as it truly is, small and blue and beautiful in that eternal silence where it floats, is to see ourselves as riders on the earth together, brothers on that bright loneliness in the eternal cold—brothers who know now they are truly brothers."

The full truth we seek reaches beyond our sphere to root in that wider dimension of reality man in his searching has called God.

—BERNHARD MOLLENHAUER

THE AMERICAN THEOSOPHIST, Spring Special Issue 1975. Official organ of the Theosophical Society in America, Wheaton, Illinois. \$1.00.

A Philosophy of Wholeness, the title given to this 1975 Spring Special Issue, expresses the intent of the number. A beautiful reproduction in black and white of the Yang and Yin symbolizes the theme—wholeness. Joy Mills in her well stated article "Man's Time Has Come" provides the challenge to humanity to take the first step in the journey of self exploration. "What is really demanded of us," she says, "to make this truly a Human Age . . . is a willingness which also implies a courage, to embark upon a journey, a journey in consciousness, the perilous journey into the exploration of ourselves and our capabilities."

A plea by Carolyn M. Kurth against 'fragmentation' of the Philosophy in her essay on "Wholeness Versus Fragmentation" is well taken.

Richard Ihle makes his points in "Fruitflies and Eagles" by the use of metaphors, fable (the charming tale of Chuang-tzu and the sacred tortoise), and reference to classical personages—Jesus, Buddha, Sri Aurobindo, Goethe, Emerson, and others. Mr. Ihle thinks little of 'academic' philosophy but much of 'transcendentalism' developed by "evidence supplied by an occultist's developing consciousness." "Theosophy is the wisdom which comes as a manifestation of divinity." "The true theosophical brotherhood is a league of trenchant intellects, not lemmings," he avers. He insists on "actualized theosophical life." He believes in "Teachers—only not in the anthropomorphized manner in which we have thought of them." This statement makes one want the author to explain more or at least state why he made it.

Methods for attaining "Wholeness" are suggested by Radha Burnier in her discussion of "Yoga: Discovery of Wholeness." She uses the Bhagavad Gîtâ's definition of Yoga as "equilibrium, harmony", and cites Patanjali's Sutras. "The means to attain the state of unity or wholeness is in the mind itself", she says.

In his "A Philosophy of the Unconscious" W. Emmett Small invokes Carlyle and Arnold to show their concern for the malaise of the nineteenth century from which humanity in the twentieth has not yet recovered. With exceptional clarity he explains the 'Cycle of Necessity' and the 'wholeness' and 'naturalness' that knowledge and practice of the Esoteric Philosophy brings; "of life forever flowing on, of the monadic center of man realizing with growing strength where it belongs in the Universe." Those who aspire to live and embody these ideas, he says, become truly "Ambassadors of the Cosmos."

These are a few of the essays in this number of *The American Theosophist* written by men and women conscious of the importance of Wholeness and of Becoming. By the very depth of their sincerity and consecration of theosophic ideals they radiate a Light that illumines for all humanity the Way to that sacred Goal.

—JALIE N. SHORE

GÂYATRÎ: THE DAILY RELIGIOUS PRACTICE OF THE HINDUS by I. K. Taimni, The Theosophical Publishing House, Adyar, Madras, India, 1974.

While this invaluable little book is geared, as the author points out, to those familiar with basic Hindu thought and daily religious practice, there is much in it to be gained by the Western reader who is more aware of mantric power and purpose than he was, say, even a short twenty years ago.

The audible recitation of the Gâyatrî at sunrise, at noon, and at sunset can be adapted to the pace of the West easily. The repetition of it, with the Buddhi alight to its inner meaning, the Manas alert to its many parts and varied translations, and the body quietened with its peace, can give to anyone three definite peaks of conscious awareness throughout his daily round of probable wearing physical and lower mental trudging.

Gâyatrî is both a prayer and a mantram. To the intuitive it is like a temple bell ringing through the clear air from a distant mountain peak, a mountain long known to us and oft remembered. A call to 'come Home', to worship, to know more certainly our goal, our reason for being, our duty, our joyous awareness of Oneness, can do nothing other than give a spiritual uplift to all seekers after inner awareness, whether that search be by meditation, good works, unbounded faith, or an unexpressed certainty that all is well. Herein lies the value of this book. Analytical and seemingly very wordy, it will repay careful study. The constant use of Sanskrit terms and quotes from the Hindu scriptures (incidentally in very readable Devanâgârî) may annoy some to the point of either tossing the book aside or seeking to learn Sanskrit in self-defense.

Do not underestimate the Buddhist value of this new work, a companion to the author's *Self Culture*. There is luckily a small but adequate glossary in the back. As Dr. Taimni says in his Foreword, with so much of the Western world rushing into yogic and meditational programs *sans* proper character purification or spiritual purpose, some 'brakes' are needed. Well, here are the brakes, spiritual, intuitive, and higher mânasic.

—K. G. HECK

NEW WORLD UTOPIAS: *A Photographic History of the Search for Community* by Paul Kagan, Penguin Books, N.Y. 190 pp. \$5.95.

Mr. Kagan's insight and feelings about Community are expressed more through his photographs than text. The book opens with a scene from the Point Loma Theosophical community of the Greek mystery-drama *The Eumenides* by Aeschylus, and the following title page has a beautiful view of the Raja-Yoga Academy and the Temple of Peace. The book ends with an impressive picture of the cliff-dwelling ruins at Mesa Verde, Colorado. All possible types of 'Utopia' are portrayed within this framework. There is everything from William Riker's bigoted "Holy City" to the contemplative life of the Tassajara Zen mountain community. Other communities in the survey include Kaweah, Fountaingrove, Pisgah Grande, and the Theosophical communities of Point Loma, Krotona, and Halcyon.

The chapter titled "Theosophical Communes in California" traces the histories of Point Loma, Krotona, and Halcyon. In the Chapter on Point Loma the photographs are excellent, and although the text wavers at times with sensationalism

and slight errors, in general it is sound when covering Point Loma's history.

Mr. Kagan's final 'utopian' study is on the Tassajara Zen Mountain Center. It is the most unsensational and well put together chapter in the book, probably due in part to the fact that the author had a living community to visit and observe first hand, and not only historical accounts and fading memories to rely on. The author conveys the rich simplicity and joy of the Zen life, so well established at Tassajara by its founder Shunryu Suzuki. Mr. Kagan contrasts the Zen community with Theosophy and says (p. 175) that Point Loma was sustained by Katherine Tingley's "fiery zeal", whereas the Zen community is "grounded in an enduring tradition." Yet, one might reflect could Tassajara have happened without Shunryo Suzuki's introverted "fiery zeal", or Point Loma had such continuity without being "grounded in an enduring tradition"?

The final picture, the ruins at Mesa Verde, suggests a presence, the mysterious feeling that the inner pattern of a once living community still lives though unseen. Anyone a little sensitive can feel that presence when walking over the grounds where the Point Loma community lived and moved. Some buildings still remain, but the life is gone; there is no Temple of Peace to unify the physical center of the mystery school. The life no longer inhabits the form, yet looking out over the Pacific one knows that here are not the crumbling remains of a forgotten experiment in utopian or communal living, but what had been and is an inner Realness, a transcendent noumenal Reality ready to awake from its slumber and in new form present the drama and dance to the world once again.

—KENNETH SMALL

"TELL US ABOUT POINT LOMA"

This is reprinted from the *C.F.L. Bulletin*, (January 1975) Worthing, England, the author's last spirited contribution to the Discussion and Comment Section.—Eds.

"A child is not a vase to be filled, but a fire to be lit."

—Rabelais

Having spent twenty years of my grown-up life at Point Loma, as a student of Theosophy, this period broken three times by traveling and brief visits to my homeland, Sweden, I feel moved to tell how now, in my maturing age, in retrospect, I look upon Point Loma, not only as it was—a unique place for schooling children and adults (of all walks and climates) but as a manifestation of a glorious dream of Katherine Tingley, a vision realized, where the emphasis was on the soul, the psyche, the noetic part of man's constitution.

This selected spot in sub-tropic Southern California, had an almost ideal climate, an almost virgin soil, with canyons and green slopes towards the Pacific ocean, which naturally aided the great purpose, and consciously or unconsciously 'conditioned' the residents and students as they inhaled the spiritual pure atmosphere along with the fragrance of sea and sagebrush.

In the evening—and only in the far North of my homeland in Lapland, have I watched such velvet night skies, such stars and planets, such silence broken only by the murmur or roar from the ocean, and the whisper in the pines—Such the nights!

The days were as busy as life in a beehive, and, may I add, as well organized. One could apply Meister Eckhart's famous saying to the multitude of activities of our life at Point Loma: "What you take in by Contemplation you must pour out in LOVE". That's where *dharma*, this much used and also much misunderstood term, Duty, comes in. As applied here, each and all learned to do his or her duty in conformity with "rules and regulations" inherent in the very conception of what was known as Raja-Yoga.

What it amounted to, as I experienced it then and see it today, was a grand simplicity, a rare equilibrium, that was sensed, I dare say, by all who were open to such values and vibrations. How rarely in our mundane life do we "listen to the song of Life". In Lomaland it was as if all things were in their place; it all blended. The sunshine, the children, the flowers, the music under the violet dome, the Temple service, the dramas performed in the open-air Greek Theater, the evening's study in modest bungalows, strains of music from a nostalgic flute or violin streaming out from an open window—all marvelously blended.

—(Written October 13, 1974.
Maja Synge died October 28, 1974)

ITEMS OF INTEREST

Foreign Translations. We are informed that a German translation of *An Abridgement of The Secret Doctrine* (Preston and Humphreys) has been published in Germany; that a Spanish translation in South America is expected before the Centennial Congress convenes in New York in November; and that there is one to appear soon in Israeli. Also that there is now available a German translation of G. de Purucker's *The Mahâtmas and Genuine Occultism*.

H.P. Blavatsky and the Theosophical Movement.—A correspondent in Holland writes: "The day we returned home H.P.B. and the *Theos. Movement* by Ryan also arrived. After the publication of *H.P.B. the Mystery* you hit the mark again. Congratulations on your splendid efforts. I have been hunting for years to get a copy, so I am very glad with this second edition. Both books I consider 'musts' for everyone who calls himself a Theosophist . . ."

NEW WORLD UTOPIAS

An exhibition of "New World Utopias" was held at Oakland, California, August 14 to September 30, 1975. It was sponsored by the Utopian Studies Center of the California Historical Society in cooperation with the Oakland Museum, with the support of the National Endowment for the Humanities. Among these so-called 'utopias' was the Theosophical Center at Point Loma, which was active and operating from 1897-1942. For this exhibition numerous photographs of Lomaland (Point Loma) were on display, including an enlarged reproduction of Reginald Machell's mystical painting of "The Path", and a painting by Marian Lester of the two main buildings, the Temple of Peace (with amethyst dome) and the Raja-Yoga Academy (with pale green dome). Mr. Iverson Harris, one of the five original enrollees in the Point Loma School in 1900, and President of Point Loma Publications, was an invited guest, with his wife, Katherine, who was born at Point Loma.

Penguin Books has recently (Spring 1975) published *New World Utopias: A Photographic History of the Search for Community*, by Paul Kagan, reviewed elsewhere in this issue. The cover is a photograph of flower-garlanded girls of the Raja-Yoga Academy who took part in a presentation of *The Eumenides* by Aeschylus in the open-air Greek Theater at Point Loma, California. Inside is a double-page spread showing the main buildings of what was from 1900 to 1942 the International Headquarters of the Theosophical Society at Point Loma.

NOW AVAILABLE

ECHOES OF THE ORIENT: the Writings of William Q. Judge (Vol. I) Hardcover, 678 pp. \$7.00.

GOLDEN THREADS IN THE TAPESTRY OF HISTORY by Kenneth Morris. Paper, 246 pp. \$4.75.

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FROM LETTERS RECEIVED

179 Ashford Road, Canterbury
CTI 2XS, England
23-7-75

Point Loma Publications, Inc., U.S.A.

Dear Sirs,

I enclose three dollar money order as subscription for *The Eclectic Theosophist*. I was hoping that this periodical would prove to be an independent one, which would strive to bring unity to the Movement. But this became impossible to hope for when it became apparent that your chief aim was to publish the books of Dr. de Purucker and not support the Theosophy of H.P.B. and the Masters.

I have already pointed out to you some of the differences between the two teachings, and I can only add that it is perfectly clear to me why no Messenger could be sent from the Lodge after the first hundred years. Every unbiased person must note that every Theosophical body, in one way or another, is antagonistic to the Masters' Theosophy through 'devotion' to their chosen Gurus, and the reception given to the Messenger would be one of suspicion and open hostility. How could such a Messenger exist in such an atmosphere? Time and again They have stated that they will never force anyone to accept their views. In spite of the abundance of Primary Sources given to us, it is ignored by the vast majority.

Would you be prepared to agree that much of G. de P's. teachings disagree with H.P.B. and the Masters? Would you state publicly that G. de P's. expositions are quite wrong over particular points? My experience is quite to the contrary.

Would Adyar confess that the Rituals and invocations of Adyar are quite opposite to the Masters' Teachings, that Annie Besant and Leadbeater were false teachers? That the Liberal Catholic Church (the seed-bed for Presidents) was a complete mockery to all Theosophical ideas? A few words from the Maha Chohan's letter expresses the matter well: "the white dove of truth has hardly room where to rest her weary unwelcome feet."

How could a Messenger appear in such circumstances?

Yours in the service of H.P.B. and the Masters,
Clifford Phillips

August 1, 1975

Mr. Clifford Phillips
(address)

Dear Friend:

Your letter of 23-7-75 has just come to hand, with money order for renewal of subscription to *The Eclectic Theosophist*, for which many thanks.

Your questions, we take it, are merely rhetorical and call for no reply, nor, it would seem, are you really expecting one. Facts speak stronger than words, and we are perfectly willing to face and support facts. Every individual also has a right to his own views, but his right to express them—no matter how sincerely—does not necessarily mean they are right! From all you say you seem to be devoted to the teachings of H.P.B. and the Masters. Why not be happy in that thought and dedication, and give others credit for having at least some high purpose in their lives and work?

With best wishes,

Sincerely

Editors *The Eclectic Theosophist*

P.S. You may be interested in noting that P. L. Publications has in the last 8 months published the following books (kindly note authors' names): *What is Theosophy?* by Charles J. Ryan; *The Doctrine of Karma* by G. W. van Pelt, M.D.; *Cycles in Universe and Man* by Lydia Ross, M.D.; *Evolution: Who and What is Man?* by Henry T. Edge; *The Ladder of Life: Hierarchies* by G. W. van Pelt, M.D.; *H. P. Blavatsky and the Theosophical Movement* by C. J. Ryan; *The Astral Light: Nature's Amazing Picture Gallery* by H. T. Edge; *Man's Divine Parentage and Destiny: The Great Rounds and Races* by G. W. van Pelt, M.D.; *Man and His Seven Principles* by Leoline L. Wright. And, within a few more weeks: *Golden Threads in the Tapestry of History* by Kenneth Morris; *Echoes of the Orient: The Writings of W. Q. Judge* (vol. I).

CONTRIBUTIONS

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